

# THE REHEARSAL

1. No Church upon Earth, according to Mr. Hoadly.
2. His Notion of our Limiting God
3. Comes up to the Horeb Contract of the Rights. And Terribly Applicable to our Dissenters.
4. What it is to live Soberly in this present World.
5. How to Measure the Size of Sins.
6. Mr. Hoadly Confounds himself as to the Form of Church Government. With the true End and Design of it.
7. The Sin of Schism Exemplify'd in other Cases, particularly in that of the Dissenters.
8. Mr. Hoadly Joyns with the Rights, in making the Institutions of Religion to be Mechanism, and a Charm.

SATURDAY, September 13. 1707.

(1.) Country-man. IF I understand Mr. Hoadly right in what you Quoted out of him last time, there can be no such thing as any Church of God upon Earth. For if there be any such Church, Separate from the Rest of Mankind, then, according to Mr. Hoadly, they Chain God down, as the Heathens did their Idols, to their own Society or City.

(2.) Rehearsal. When God gathers a Church to Himself from among the Rest of Mankind, and Incorporates them into a Distinct and Peculiar Society, and gives them Laws and Rules, He Limits or Chains them down to the Observance of His Laws: But can this be call'd their Chaining down of God, or Limiting Him? Because He Limits Us, do we therefore Limit Him? Or do we Tie Him to those Rules to which He Ties Us? Mr. Hoadly can make no Excuse for this very Extraordinary sort of Expression of our Chaining down God, but that he thinks (with the Book of the Rights) That God did not Institute any Church, but that all was done by the People, who (in that Case indeed) took upon them to Chain down God, if they Appropriated the Peculiar Presence of God more to one Church or Religion than Another, or gave Promises or Privileges more to One than to Another.

(3.) This comes up, in its Consequences, to what the Rights calls the Horeb Contract, to make God derive His Power from the People. For what else is it, if we can

Appoint the Means by which we shall be Sav'd, that is, if we can set up a Church, and Mould and Fashion it as we think fit? And it is the same if we take upon us to alter what God has Appointed. For that is still setting our selves above God, both as to Wisdom and Authority. This is a Terrible Consideration to those among us, who set up Churches of their own Heads, and have no Regard to that which was Instituted by Christ, but Despise its Government, and the Succession of it to this Day, and think they can Contrive as well or Better for themselves!

(4.) Country-m. Mr. Hoadly says, as you have Quoted him, That some one Form of Government was Instituted (by Christ) as Proper to carry on this End, that is, to Enable men to Walk Soberly, Righteousness, and Goaly in this present World, as he Expresses it, p. 7. And thence Infers, that whoever Walks Soberly in any Communion, or Under whatever Church-Government, is Safe, as having Attain'd the Great End of Christianity.

Rehears. I have told him before, That ther is something else in Christianity besides living a Sober Life. The Devil is Sober, for he cannot be Drunk. Yet he is a Devil still. The proper Works of the Devil are Pride, Malice, Envy, Emulation, Wrath, Strife, Seditions, causing Schisms and Divisions, and breaking the Peace of the Church and of the World, by opposing Government, whether in Church or State, and Leading Men into Schisms, and Rebellions. And some Men can do this very Soberly! And put a Grave Face upon it all! Nay, do it all in the Name of

of the Lord! Adding Blasphemy to Wickedness! And Satan can Transform himself into an Angel of Light! These are the Wiles of the Devil, by which many Unwary and Unstable Souls are Caught; and think themselves Ascending up Jacob's Ladder, while they are in the very Call of Bitterness and Bond of Iniquity.

(5.) Those Sins are the Greatest, which do most Hurt to others. What Sin then so Great as to Lead Multitudes into Schism and Rebellion, to make them Envy and Hate, Destroy and Murder one another! And when the Face of Godliness is put upon this, it renders it Tenfold more Deform and Abhorrent! The Pharisees were the most Precise of any Sect among the Jews, and in all Appearance most Sober and Godly Persons. But they were Proud, full of Spiritual Pride; they were Hypocrites, and inwardly they were Ravening Wolves; they Devour'd Widows Houses, and for a Pretence made Long Prayers; therefore their Condemnation was the Greater.

(6.) But Mr. Hoadly says, That Some one Form of Government was Instituted as proper to carry on this End, of living Soberly, &c. I wou'd ask him then whether that Form of Government which Christ did Institute in His Church is not still as Proper to carry on this End? Or whether we can Mend it, by Destroying that Form, and setting up others of our own Devising? Are we Wiser than Christ? Or have we Authority to Alter what He has Instituted.

I need no Form of Government to make me live Soberly. I can do that of my self, with the Grace of God, without the Help of any Government. But Government was Instituted to Preserve the Body of the Society in Peace and Unity. And whoever Breaks that, let him be as Sober as he will, he is doing the Work of the Devil, and what Christ calls the Tearing His own Body in Pieces. Therefore He Commands us to Mark those who Cause Divisions among us, and to Avoid them.

(7.) And the Reason of this wou'd Appear very Plain to any Man who wou'd Apply it to his own Concerns. What wou'd he think of one who shou'd make Divisions in his own Family? To set up the Wife against her Husband, the Children against their Parents, and the Servants against their Master, and against one another.

What wou'd he Deserve who shou'd make a Mutiny and Desertion in an Army? The Mischiefs of Division, and necessity of Union appear very plain in these Cases, and in the Case of every Society of Men whatsoever. But in the Church only Division is a Harmless thing, in some Mens Opinion! And they Call it Moderation! Nay, these

who make Divisions in our Church are as sensible of the Mischiefs of it as any, when it happens among Themselves. Then they can see the Sin of Korah, and Apply it to those who Separat from them. And Diotrophes and Judas are the best Names they can bestow upon such. As we see in the Writings of the several Sorts of our Dissenters against one another. There is not a Hoadly to be found among all these, who shou'd tell them they might be Sav'd on both Sides, and let them but lead good Lives, their Divisions wou'd do them little Hurt! No. They wou'd not have been Carry'd away with such Trimming. All Parties wou'd have spied such a Laodicean from among them. They wou'd have told him, that a Man cou'd not be said to lead a Good Life, who did Distract and Divide the Church of God. That Jezebel who calleth her self a Prophetess, shou'd not be suffer'd to Seduce the Servants of the Lord, tho' she liv'd otherwise a Good Life, and never so Precise and Strict.

(8.) They wou'd not have Endur'd to have their Ordinances call'd Mechanism and a Charm. Which Piece of Wit Mr. Hoadly borrow'd from the Book of the Rights, which says that our Consecrations are Conjurations. For what need any Consecration of the Elements in the Holy Sacrament, if, as he says, It is no more than a Grace Cup? And Mr. Hoadly has from the Pulpit given the Deists that Pretty word of Mechanism (or they have given it him) to Play upon the Sacraments, and all Outward Institutions. And if we lay any Stress upon them, then they are a Charm too! A fine Solution of Religion!

#### ADVERTISEMENT S.

SIR T. Paul no mover of Sedition, or a Brief Vindication of that Apostle, from the False and Disingenuous Exposition of Mr. Hoadly, in a Sermon preach'd before the Lord Mayor on Rom. xiii. v. 1.

A Parallel between the Faith and Doctrine of the present Quakers, and that of the Chief Hereticks in all Ages of the Church. And also a Parallel between Quakerism and Popery. The Bishop of Salisbury's proper defence, from a Speech cry'd about the streets in his Name, and said to have been spoken by him in the House of Lords upon the Bill against Occasional Conformity.

Sacrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption. By J. Scandret, Priest of the Church of England. To which is prefix'd a Letter to the Author, from the Reverend Mr. Charles Leslie, Chancellor of the Cathedral of Connor, in the Kingdom of Ireland.

Two Sticks made One, Or, The Devil upon Dun.

The Principles of the Dissenters concerning Toleration and Occasional Conformity.